

# REFORMATION'S PRESERVATION:

OPENED IN  
A SERMON Preached at *Westminster*  
before the Honourable House of COM-  
MONS, at the late solempne FAST,  
*July 26. 1643.*

By *SIDR. SIMPSON, Minister of  
the Word.*

Published by Order of that House.



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THE UNIVERSITY OF CHICAGO

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*[Faint, illegible markings]*

This is a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. A vertical crease is visible on the left side, suggesting it was once folded. The overall tone is a warm, off-white or light beige.

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THE UNIVERSITY OF CHICAGO



TO  
THE HONOURABLE  
House of  
COMMONS  
*Assembled in*  
PARLIAMENT.



*ALL the well-affected in the Kingdom cry unto you, as the woman of Samaria did unto the King, Helpe us: or as the Disciples did to Christ; you have bid us come unto you upon the waters, Save us, for we are sinking; sinking in our estates, our liberties, our Religion, yea in our hearts and courage too. You have many wayes before you for our safety, as the speedy execution of justice on Offendors,*

*Sinking  
under the  
oppression of  
a wicked  
King & his  
wile clergy*

## The Epistle.

Ier. 5. 1. & Sam. 21. 13. 14. (their life may bee our death & Kin. 20. 42.) the vigorous prosecution of the warre; the taking hold of all advantageous opportunities; the wise and active improvement of that Spirit God hath yet left in the People, which never was more high ~~was~~ great then now it will be.

Great dangers  
raise great  
courage.

But there is no meanes like to Reformation: that's a defence cannot be beaten down. The stones and timber of the Temple were bevel and squared indeed, some time before they were set up, but if that building be not in your heart, and in your hearts above all things besides, what ever else you doe will either be without successe, or make us further miserable. Without successe; for except the Lord doe keep the Kingdome, the Watch-men are in vaine; and God will not keepe that which is not a Glory to him: or else make us more miserable; for when men are subdued, God will come and war against us. It's a fearfull thing to fall into the hands of the living God: Our God is a consuming fire, Heb. 12. 29. and these words are spoken to presse on a Reformation. If a Reformation



## The Epistle.

formation be not aimed at, Quorsum hæc dispendia? why are wee in jeopardy every houre? and are as sheepe accounted to bee slaine? If it bee aimed at, troubles are not troubles, losses are not losses: Those heapes are not ruines which the Builder makes, in plucking downe to make the house up better. Men will never reckon of their taxes, dangers, feares, if they may have Reformation for them. Some evils have so subtilly layd themselves between the stones of the Commonwealth, gotten such Lawes, obtained such favour amongst men, because they are imployed so much in Civill matters, that no word of God alone can destroy them, without sharpe contentions, unlesse your hands be on them. Every one may reforme himselfe, but you onely can the Nation, of those evils: and unlesse those bee removed, actum est de Religione. The God of Heaven give to all and every of you such a spirit as may make you fearlesse of dangers, faithfull to your trust, true to your professed ends, and successfull in this worke: which shall be the dayly prayer of him who is

Your Servant in the Lord,  
S. Simpson.

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above named matter. I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,  
 Your obedient servant,  
 J. S. Smith

Yours servant in the Lord,  
J. S. Smith



A  
SERMON,  
Preached at the late Fast,  
before the Honourable House  
of COMMONS.

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Isaiah 4. the latter part of the fifth verse.  
*For upon all the glory, there shall be a defence.*



Here are but two things that are the *desire* of all good men in these times, The *Reformation* of Religion, and, The *safety*, and *preservation* of it, and of the *Kingdome*; and you have both these in the text, *Reformation*, in the word *glory*; *preservation*, in the other. There are but two workes of this day, *Soul-afflicting*, and *Soul-comforting* of our selves in God, and wee have matter for both these in the text too: For *mourning*, because our *glory*, *Religion*, is stained, darkened, assaulted, endangered. It is now with us as it was with the Israelites, 1 Sam. 4. *Our*

Levit. 21. 27.

*A Sermon Preached at a Fast*

*Arke* is in the field, therefore it is fit every mans hand should be on his loynes, and his heart be full of trembling. For matter of comfort and encouragement the text is fitting too, for the words are a promise, that none shall hurt us; *Upon all the glory there shall be a defence.*

If you looke on the former chapter; and the foregoing verses of this Chapter, you shall finde as bad times foretold as could be, such in which the slaughter should be so great, that there should not be the sixth man left at most, for *seven women*, saith the text, *shall take bold of one man*, such a time wherein the women shall run up and downe, and desire, \* and hang on men, not so much to marry them, as to save them from the \* unchast hands of rude Souldiers. The case of this people was somewhat like the case of *Benjamin*, wherein they had not men enow to give unto their women. Sad times, to have the present generation murdered, and no hopes of another that should be *chast* and *holy*: and yet that was not all, if it had beene but the losse of their lives, they would not have so much complained, but in the losse of this nation Religion was lost too; in the blotting out of their names, Gods name was blotted out from under heaven; *There are no people save so hardly*, nor finde such sharpnesse from the hand of God, as these who make profession, and but a profession of religion. Apostatizing Churches have the severest punishments. In this sad case God comes to comfort them, for that is his manner with his people; if he give one foule word, he gives two faire; if he gives a stroke, he gives a kisse; if he send out an enemy against them, himselfe speaks as *David* to the Commander when he went out against his sonne *Abfalon*, Deale kindly with them: Therefore you have in the latter end of this Chapter (whereof my text is a part) a double consolation given them.

First, That God would by all their troubles and afflictions reforme them and make them a glory.

2. That when they are so, there should no hand touch them;

Verf. 1.

\* *חזק* firmi-  
ter apprehende-  
re, vel retinere  
fugientem.

*Precibus ac sol-  
licitationibus*  
adorientur.

Musc.

\* *חזק* pro  
decoratione.



them; he would be their *defence*: as if he should have said, There is no other course then this I take, will serve your turne, your drosse wil not come off, but by such a degree of fire as you are cast into, my intendment is not to destroy you, but to purge you, not to lay you my garden wast, but to weed out these things and persons that are hurtfull: I will touch no flower but these that have onely colour, not *savour*, for upon all the glory there shall be a defence.

[*Glory*] in the generall is nothing else but apparent excellency.

First, in glory there must be some divine excellency, some surpassing good, and therefore it is given unto God, *Thine is the glory*. The Kings daughter is all glorious within; as *within* is opposite not to outward, but to apparent, *Psal. 45.* she is really glorious. Therefore it is called a *weight of glory.* 2 Cor. 4. ult.

Secondly, this must be *evident*, and therefore he that *Psal. 50. 23.* offers me *praise*, saith God, he *glorifies* me: From hence it is attributed to the Church that is reformed, and after the minde of God: Glorious things are spoken of thee thou City of God: *Psal. 63. 2.* My soule thirsts to see thy power and thy *glory* as I have seene it in the Sanctuary. And because that upon this, one great part of the discourse hangs, - I shall therefore by the way make it evident, that by *Glory* is understood here a Church reformed; And that from a threefold ground. *Psal. 87. 3.*

1. By considering the context.

2. Because there is nothing in the reformation of the Church, but what is included in the word *glory*, in the Scripture phrase.

3. Because there is nothing in *glory* but what is in a Church reformed.

First, if you looke to the context, you shall finde there a branch comming out of the earth in the 2. v. that is, *Isa. 5. 7.* a Church erected when the face of it was spoyled, corrupted, yea undiscernible: this is beautifull. *Isa. 44. 34.*

The Septuagint render it *ἐκ βαλῶν*, in all parts according

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ding to the will of God; it is such the members whereof are holy, *vers.* 3. are purged, *vers.* 4. and that by the Spirit of Judgement, and by the spirit of burning.

Secondly, whereas there goes but two things to the reformation of the Church, they are both in the word *glory*.

1 Sam. 4. 21.

Δόξα ἡ βέβαιος

First, there must be all the ordinances; thus the Arke was called *glory*, and the Arke signified both the word and Sacraments; here are communicants in these, and they are such as are cleansed and undefiled, *vers.* 3. here is thirdly, government; 2 *Pet.* 2. 10. it is said of some they doe despise and not respect dominions, or *glories*, as the word is; and the *glory* that is there spoken is not civill but ecclesiasticall, for it is such a kinde of despising, as *Corah* and *Dathan* were guilty of against *Moses*, *Jude* 8. 11. Now they opposed *Moses*, not as a *Magistrate*, but as a *Minister* and Law-giver unto the Church, and therefore they said, Are not all the people of the Lord *holy*? and not wise, or valorous, or true hearted? which art the vertues of a *Magistrate*. Besides, false teachers are for the most part flatterers of Prin-ces, not Despisers, as *Zedekiah* was, and *Simon Magus*, who adored *Nero*. When you have the ordinances, then the

Second thing required to a Reformation, is to have them pure, and after Gods prescript, without humane addition or alteration: take this for a rule, the more plain Gods ordinances are, the more powerfull; the more there is of man, the lesse there is of God in them, *Ezek.* 44. 7. God tells them they had polluted his Sanctuary, that is, made it *common*, the sacramentall bread did them no more good than their owne ordinary bread; and the company of the Saints no more then the company and society of men. You have this in the text too, for here is *beauty* joyned with *glory* in *vers.* 2. and *beauty* is a native complexion; here is *glory* joyned with *purging*, the spirit of judgement, and of burning, in the verse before my text; here is *holiness* written on every Soule, *vers.* 3. and to be *holy*.

*before the Honourable House of Commons.*

*holy* is all one with being set apart to a holy use; and being prepared, and fitted for it.

Thirdly, take *glory* in the highest sense that possibly you can, yet then it suites with *reformation*. Take glory for blisse and happinesse in heaven; the Scripture so describes a Church as you can scarce know heaven, and it asunder; *Heb.* 12. 22. 23. You are come to the City of the living God, the heavenly Jerusalem, unto innumerable Company of Angels, unto the \* generall assembly, to the Church of the first borne which are written in heaven, unto God the Judge of all, and unto the Spirits of just men made \* perfect, &c. and yet it is apparent it is meant of the Church here, for he saith they are come into it; and if he had onely meant it concerning the Communion all Saints had together, he had not attained his end, for which he spake these words; which was to prove that in the new Testament there was such a Communion as the old had not in comparision of it. *Rev.* 21. You have there spoken of a City, all whose pavement and gates are Jewels, you would thinke it were heaven, but it is not. For you read in the 22. 15. of a Judgement day that doth come after; There are three things that make heaven, or everlasting glory.

1. Gods revealing of himselfe.

2. Gods full communicating himselfe.

3. The convolution or turning of all the Soule upon God, according unto what he doth reveale of himselfe; and all these are in the Church reformed.

First, there is a revelation of God, *Ephes.* 3. 10. the unsearchable riches of Christ, and the manifold wisdom of God is knowne in the Church; therefore it is called his face wherein you may see all the motions and turnings of his heart: it is called his *beauty*, *Psal.* 27. 4. I long to see thy *beauty*. *Beauty* is the symmetry and proportion of all parts; if you looke on the actions of God in the world, you cannot see how one attribute can accord with another. The guilty soule understands not, how God can be

*Uniformis in  
Deum convolu-  
tio intellectualium  
virtutum, Dio-  
nys. de divinis  
nom. c. 4. cessante  
d'sensu, mentis  
in intuitu figurat  
in contemplati-  
one unius sim-  
plicitatis veritatis,  
Aqu. 22. q. 180.  
1 Chro. 16. 12.  
2 Chro. 7. 14.*

just and pardon him; the presuming spirit understands not how God can prosper him and hate him; the troubled sinner, how God can afflict and love him. You shall see all these in the Church well agreed. *Psal. 73. 17.*

Secondly, In heaven there is a full conveyance of God; and so there is in the Church, *Ephes. 1. ult.* the Church is the fulnesse of God, that is, that which he fills, his fulnesse passively. They have the increases of God, *Colos. 2. 19.* Now there is nothing in the phrase of Scripture called by the name of God, but what is eminent, as the mountaines of God, the City of God, the increases of God, therefore there are such increases as passe the understanding of any, but these that have experience and feeling of them.

Thirdly, In heaven the soule is fixed on God, and being so, is changed into his likenesse; the Apostle saith the selfe-same thing concerning the Church, *2 Cor. 3. ult.* we looke upon him with open face, and are changed into the same image, from glory to glory; in the ministration of the word; There is no difference betweene heaven and a Church reformed, but onely this, that in heaven God is enjoyed immediately, here in ordinances; that there you doe receive the fulnesse of God at once, (though some will question it) here by degrees; that there the very presence of God holds the soule to him, here the Minister as Gods watchman, he saith, *huc age*, warres men when as they are remisse and carelesse, the word keeps the eare, the Sacraments, all the senses, and all the thoughts and affections upon God himselfe. Thus I have done with the explication of that:

Onely (I beseech) you doe but compare the apprehension of the world, and the expression of my text concerning Churches. The world they account Reformation a torment. As the devils did Christs comming; or *bands and fetters*, as the Kings and wise men of the earth did, *Psal. 2. 3.* Let us breake these bands asunder, and cast his cords from us. It is a heaven upon earth,  
glory:



glory: What inconveniences doe men forecast will follow or accompany reformation? but as he some times said when he was told he did ill to desire to be out of the world and in heaven, before he had done his worke, Whether I sinne or not (saith he) I would I were there. And so say I concerning inconveniences, what ever they be, it is no matter, so we were in that glory.

And that you have *Mat. 11. 12.* The Kingdome of heaven, that is, the Church of the new Testament, suffers violence, and the violent take it by force, that is, men are so set on it, as that what ever they pay for it they will enjoy it; so violence signifieth in the language of the Seventy in not a few places: If *David* might have but one thing in this world, it should be this, that he might live in the house of God, in the Church of God, and to behold his glory there. *Psal. 27. 4.*

*Gen. 19. 3. 23-  
Isidoro.  
Gen 33. 31. 2.  
Isidoro.  
Judg. 19. 7. 2.  
Isidoro.  
Chern. ad loc.]*

But the maine point I would insist on, and for which I have chosen the text, is this:

*That upon all the glory shall be a defence:  
Reformation will be Preservation.*

*Doctr.*

If you will have the trowell in your hands to build Gods house, God will carry the sword in his for your defence. And in the explication of this I shall doe these three things.

*Rev. 3. 20.*

1. Shew you what these evils are which these that goe about reformation are liable to, that they need protection against.

2. Shew what this defence is, that you may see whether it be answerable to the trouble, and opposition you shall meete with.

3. Make good this defence belonging unto reformation by a reason or two; and I shall goe no further then the very chapter wherein my text is, for all these.

First, for the evils, you have three sorts.

First, *Inhumane treacheries*, for this verse doth referre both

both

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Exod. 14. 24.  
Exod 13. 15.  
Deut. 31. 15.

both unto *Pharaohs* persecution, and to the dealings of the *Canaanitish Kings* with the people of *Israel* in the *Wildernesse*. *Pharaohs* dealing was very *treacherous*, he bad the people goe, gave them their liberty by Proclamation, but when he had got them at advantage, he brought up an Army to cut them off; the Kings of *Canaan* dealt very *inhumanely*, they would neither let the *Israelites* live quietly by them, nor passe quietly through them; they would neither let them have things for their necessities freely, nor afford them for their monies; The reforming Church will meet with such kind of enemies, yet they are not all, but

Secondly, here is in the fift and sixt verses, *heat* and *cold*, that is, such evils as are *intolerable*, for who can abide his frost *unavoidable*, for there is none can hide himselfe from the heate, as it is in the 19. *Psal*, they are such evils as are constant, as the ordinances of night and day, Summer and Winter; they are such as are successive, one comming on the neck of another: when *Psal*. 121. 6. he had said, He shall keepe thee that the Sun shall not burne thee by day nor the Moone by night; in the next verse as an explication of that he saith, He shall deliver thee from *all evil*: There is nothing then that is evil, but it is comprehended under *heat* and *cold* of which this verse speakes.

Thirdly, you have also *storme* and *raine* spoken of (*coverd from the storme and the raine*,) that is, such evils as are *desolating*, and come on a suddaine before one be prepared for the enduring of them; when Christ would expresse the sudden and great apostasy of these which built on the sand, he tels them the *storme* and the *raine* fell, on them and they with it; In *Psal*. 11. 6. when God would set out the judgements he brings on the World, he tells them there shall come *storme* and *raine*, of fire and brimstone; the Church reformers must looke for such like stormes, that all the Anchors they have cannot hold, they shall be left meereley to *mercy*, and the *power* of God, such evils come and

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and they know not the morning of it, *vipers* in their own bowels, *traitors* among their veryest friends which they supposed not; such plots as are *ruinous*, such designs as will make an *utter end*; that is the first thing; and yet against these there shall be defence.

Such evils as you have heard, the Church is subject unto, not because Christ doth not love her, but that you may see he doth, for he comes in to their *defence*: A Ship that is tost at Sea in a storme, is set so much nearer heaven, that is all that troubles shal do to you; if you have more stomes, God will have more care, if the wind rise, you shall bee sure it shall be either faire for you, or else it shall not hurt you; *for upon all the glory there shall bee a Defence*. Its better to be in trouble that God may shew himselfe for us more then ordinarily, then to be without trouble, with ordinary comforts. And for this *Defence*,

You have *five words* in this little Chapter to set it forth, *tabernacle*, *shadow*, *place of refuge*, *a covert*, and *defence*; the word of my Text; God useth more words in promises then in any other dispensation, he speakes short when he threatens, hee speakes largely when hee promises; his heart is broken into many words, that so there may bee no mistake or doubt in us. He useth more words in this matter of *preservation*, than he doth in any other. It is the observation of *Musculus* on *Psal. 121.* (a Psalme that is of the nature of my Text) that though there be but eight verses in it, yet we have the word *keepe* used *five* or *six* times; the Lord shall *keepe* thee, the Lord shall *keepe* thee, and so forth; God speakes often of His defending of us, because there are but few who thinke He is *Defender of the Faith*, that naile will hardly downe, therefore God gives it so many blowes; Who is there that glorifies God as one that will preserve him in well doing? Though all that doe beleieve doe thinke they shall meete with *salvation* at the last, yet for *preservation* here, as soone as one hath got his heart a little quiet, the next danger that comes, is like the wind unto the leaves of the wilderness, that takes it

*Calv. ad loc.*

all away; God speakes often that you may beleewe its sure he saith. You have many doubts; therefore God hath many words; you say God will in this, but it may be another trouble may come, and there he will leave; why saith God, what sort soever your troubles be, let them be heat or cold, raine or storne; let them be plotted; concealed mischiefe, against all that I will be a *defence*, look you but to my *glory*. Let us looke a little unto every one of the words he saith.

First, he will be a *Tabernacle*; so it followes in the sixt Verse; the word signifyeth to cover a thing from the sight of another, by laying something on it, as *Rahab* hid the spies from the searchers, or as the *helmet* hides the body from the adversary, or as the *blind* hides him that is undermining the walls, for in all these sorts is the word used; in *Nahum* 2. 5. *Psal.* 140. 7. and so the meaning of it is this, that either God will so keepe you that your enemies shall not finde out what you are about, or if they doe, yet nothing shall come neare you for to hurt you. If that bee not enough, then

Secondly, you have a *shadow*, and the shadow of a *rocke*, as it is expounded, *Esa.* 32. 2. A *shadow* you know is *cooling* and *refreshing*, and makes the heat of the day as though it were not. If that be not enough,

Thirdly, you have a place of *refuge*; *Montanus* translates it *confidentiam*, a spirit above all danger, that will not stoop or be base for any inconvenience it shall suffer; If that be not enough,

Fourthly, you have a *Covert*; your enemies may strike, and breake themselves, they shall not hurt you, as the great drops that fall upon the house breake themselves into little small things that will wet no body. But to come to the word in my Text, *Defence*.

Fiftly, *Defence* it hath a threefold reference; first, to the Arke; secondly, to the people of *Israel* in journeying from *Egypt*; thirdly, unto the custome of marriages among the *Jewes*.

First, to the Arke, which is called *glory*; in the Arke there



there was Manna, *Arons* rod, and the Testimony; the mercy seat, or propitiatory, was the covering of it, and this signified Christ, *Psal.* 32. 1. upon this covering there were two Cherubims, the emblemes of Angels, on that God sate as on a throne of Majestie, *Psal.* 99. 1. from this God gave direction to them, *Exod.* 25. 22. *Numb.* 7. 89. And all this comes to thus much, that Christ, and God, and Angels, all shall be with you; for the sinnes whereby you have provoked God, he will be propitious; if there be any helpe in heaven he will afford it; if you referre it,

Secondly, to the people of *Israel* journeying from *Egypt*, so this defence was the pillar of cloud, and fire, and told them thus much, that no naturall evils, (for the cloud kept off the heat) no spirituall evill should befall them; for *I Cor.* 10. it was a Sacrament that God would direct them in all their counsels; he would interpose betweene them and all their foes.

Thirdly, if you referre it unto the custome of Marriages among the Jewes, as in the *Psal.* 19. 6. and *Joel* 2. 16. the custome was to have a Canopie for State, carried over the head of the Bride in the day of marriage, and so the phrase is thus much, God will honour you; you may now be accounted rebels, it shall appeare you are loyall; you may be accounted breakers of Lawes, it shall appeare you are the children of justice, there is not an imputation, but God will wash it from you. And so I have done with the second point.

*Quest.* But how will this be made good, you will say to mee? Thus.

First, that God will defend them, it appears by the guard he hath set over them which are his glory; Angels campe about such, *Psal.* 34. 8. all the while that *Cambyses* in the absence of *Cyrus* raged against the Church, *Daniel* 10. vers. 13. there is an Angell left in *Persia* to looke unto him; you are the charge of Jesus Christ, *Zach.* 1. 10, 11, 12. Verles, and observe, he is among the Myrtle

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tree that is the Churches, taking account of the Angels, in Verse 10. upon *Horse-backe*, to note his speedy succour, on a red horse, because he will have the blood of your adversaries: And he doth not onely fight, but prayes. O Lord of Hosts, saith he, how long wilt thou not have mercy on *Jerusalem* and on the Cities of *Judah*? 1 Cor. 10. 4. the Rocke that followed them was Christ; not that the water of the Rocke did alway follow them, for that failed, and the people were athirst in the Wildernesse, but Christ signified by the Rocke was alwayes with them for their preservation. As the tender parent thinkes that none can looke to the beloved child so well as shee, and therefore alwayes hath it in her armes; Its so with God too, and therefore you have it in *Isaiah* 27. 1. 2. 3. Verses, Lest any hurt it, I will keepe it night and day.

Secondly, it appeares that on the glory there shall be a defence, because the glory of the Church is the glory of God. In *Judges* 9. 3. the Vine is said to cheere the heart of God; the Chaldee expounds it thus, *Ex quo libatur ante Dominum*, because God was served with it. *Haggai* 1. 8. God makes the Church his heaven, as it is our meanes to heaven, Goe, saith he, and build my house and I will be glorified in it.

*Quest.* But how can this thing be, you'l say?

*Ans.* Consider as there is a double *incarnation* of Christ as I may call it, one proper in the flesh of his person, another mysticall in the flesh of his Saints, and therefore they are called Christ, 1 Cor. 12. 12. And Paul is said to fulfill the sufferings of Christ in his body, Col. 1. 24. so you may conceive a double *glorification* of God, the one in the beholding of his excellencies in *himselfe*, the other in beholding of himselfe in us and in his worship: As the beames of the Sunne falling on the earth rayse up the height of the skie, and make all the glory of the heavens to appeare, so doth the glory of God, or the attributes of God doe unto his glory; when either they are bestowed, or manifested to his Churches.

Thirdly,

Thirdly, if so bee the Church should suffer ruine, the whole world would come to ruine too, *Isay 6. 13.* for the holy are as the props and pillars of it. *Vide Inn. ad loc.*

There is onely one objection may bee made against this defence;

*Object.*

That *Revel. 11. 7.* when the measure of the temple was come downe from heaven, and the witnesses had declared their testimony fully, yet then they were slaine.

*Ans.*

But I answer, you shall find there, first that they had finished their testimony; and as all Christs enemies could not put him to death one moment before his houre was come; neither could all the adversaries of the Churches these witnesses before they had spoken the last word, *when they had finished their testimony, Vers. 7.*

Secondly, you shall find they devoured their adversaries, even as the fire that came out of the Oven and Furnace in the Booke of *Daniel*, devoured those which stood before it; In the 11. Verse you shall finde that they could not be overcome, and in the 13. Verse, when as the Popish partie thinke that now they have none to trouble them, then shall there come an earthquake (a part of this defence) such civill warres as shall be their utter ruine, but the advance of these witnesses againe to renounce and glory. Now we have done altogether with the Explication of the Text; I come to the Application of it: *Upon all the Glory there shall be a defence.*

*Use 1.*

First, see the reason why God doth expose his people, the people called by his name, to so many troubles? why he lets in crosses, calls in enemies, disheartens and disables these that are on his side? they have defiled his glory, and therefore he will not defend them, God will take his owne peoples part in nothing that is evill; as is it with a Diamond, if it be not right it is worth nothing, or a picture, if it be not to the life, it is of no value; and so it is with the ordinances of God, if they bee not pure and after Gods minde. That which is said concerning one ordinance

nance, *the ministry*, is true concerning all, if they have lost their favour, they are not fit to be kept, but to be throwne out to the dunghill. What would you have God to doe, (my beloved) would you have him defend the people called by his name, when they are but *so called*, but are *enemies* to his *glory*? would you have him imbrace his Spouse when shee hath playd the harlot, and brought forth to strangers? would you have him keepe his house when the devils haunt it? for so in 1 *Cor.* 10. 21. that which is not done by the word in Godsworship, is done unto devils, because he is the appointer of it: would you have him defend these that oppose him? who ever they be that corrupt his worship, or are corrupt in his worship, they shame God, they disgrace God, nay they doe as much as they can to make God unhappy, to take from him his *glory*, and therefore upon them there shall bee no defence.

Use 2.

Secondly, let this point strike the Rocke, and streames of teares burst forth, let it open a spring in dry places, for the stainses that have beene, and that are on our *glory*, on our Religion; that so we may prevent the ruine and desolation, which if it be not timely lookt unto will come on us. First, mourne for the corruptions which have beene in Religion; so *Nehemiah* did in *Nehem.* 9. 16. 17. 26. 28. Verses, and yet some of these sinnes were committed many hundred yeares before he was borne; A man is guilty of all the sinnes he knowes and doth not grieve for; because all those he likes. How hath it beene (I beseech you) with us in this land! the face of Religion was growne wan and pale unto the death, her beautie gone, her favour changed, her countenance so smutted, mangled, blurd, that you could scarce know her; her owne children were afraid of her; and therefore fled from her, as from her (in the story) that would have put them unto death; her speech was changed, she spake she knew not what; in stead of *Minister* she said *Priest*, for *Sacraments*, *Sacrifice*, for *Table*, *Altar*; her heart was wounded, her fundamentall doctrines rased, her worship mingled, ori-  
blood



ginall sinne denied, the will of man was made supream  
over God, and God a servant unto it. Christs precious  
blood made common, shed without respect unto any ones  
good in particular, and for ought that either Christ or  
God the Father knew, for all his death no man should bee  
saved by it; for all was left unto mans will, and of a  
fallible cause there can be no certaine and infallible know-  
ledge. When God had beene at all the cost of Christs  
blood, and at the putting forth his right hand to worke  
grace in mans heart, yet still man was at his owne will,  
so that he could make all this cost of God in vaine; Hee  
certainly is not God who is so unwise; they might as  
well have said there is no hell; for if this bee a naturall  
power to will the things which are contradictory, no  
man can bee damned for it, for what ever is naturall is  
good, and the putting forth of a naturall power cannot  
be of such ill desert. The deitie of God was denyed,  
and as you may find in the last Canons, as great penaltie  
put upon one, that should not say that Bishops were *Jure*  
*Divino*, as on him who denyed that Christ or the Father  
were not God; The person of the Holy Ghost was questi-  
oned. I might send you the parts of Religion as the Le-  
vites Concubines quarters were sent abroad unto all the  
Tribes: give me leave to represent it to you like *Tamar*,  
*Ammons* sister, with her hands on her head, thrust out of  
doores, and complayning in the streets with teares, thus;  
They have ravished me, and forced me to their wills and  
ends, they pretended love to mee, but intended Popery,  
and Atheisme; they have corrupted mee, and now they  
cannot abide me; some of my children have beene starved  
for want of food, some have falne into diseases, because  
the food they had was not wholesome, and some were  
forced from me to the howling Desart and Wildernesse;  
Who can now abstaine from teares? Looke on the pre-  
sent corruption, Christs body is troden under feet by  
Swine in the Sacrament, the Sabbath prophaned, puri-  
tie nicknamed, reformation feared more than vassallage.

Never

*Jure Divino*  
*that is of*  
*Divine rig-*  
*ht or appoin-*  
*ted of God*

Never, never was the glory so neere departing as it is now, it is on the threshold, taking the wing; we are at that passe they were *Joel* 2. 14. who can tell whether God will re-  
 turne and leave a blessing behind him? and therefore it is time to rend your hearts, and turne unto the Lord; Religion is a going, persecuted by Papiſts, hated by the ignorant, unkindly used by her owne friends. Its true indeed that people have offered themselves willingly unto reformation; but *David* (you know) and the people did so long before God built the Temple. Its true there are many righteous among us, never kingdome afforded so many; but yet scarce will *Abrams* ten be found to the number of other prophane persons; its true, there are that humble themselves in dust and ashes, but there are (as you heard to day) that make these dayes of mourning like dayes of slaughter, *Isaiah* 22. 13. and if there were none such, there is a time when mourning, prayers, teares, humbling will doe no good, but meereley to mens owne foules, *Levit.* 26. 40. unto 44. if they doe accept of the punishment, and humble themselves, yet the land shall lie desolate and enjoy her Sabbaths: The Lord grant this bee not our condition, because wee have beene often threatened, and afflicted, but have not returned; the light it is true shines very gloriously, and it hath broke out of the clouds that covered it, but the Sunne shines most brightly a little before it sets; *Jerusalem* had never better preaching then a little before its ruine, then shee had Christ and the Apostles; There are many that desire reformation its true, but looke in that place of *Revel.* 11. 7. when that the witnesse of the measure of the temple was delivered, they were all slaine, and Antichrist came to sit in his Throne with greater quietnesse than ever before, for now all that would trouble them were taken away. What would the misery of this land bee should Religion perish? shall I present it to you in the carriage of *Phineas* wife? *1 Sam.* 4. 20. the griefe of it made her miscarry, shee is senselesse of any other griefe, but

Object.

1 Chro. 29.

Answ.

Object.

Answ.

Object.

Answ.

Object.

Answ.

Obj.

Answ.

but the losse of the *Arke* and *Glory*, sencelesse of the death of her Husband, of the paines of her travell, yea, of the parting of her soule and body; she is deaf to all comforts, comforts of life, of children, of friends, and she cries out, not as one in pains of death, but going to hell, *The glory is departed, the glory is departed*: Come I beleech you, and stand by the death-bed of this dying Saint, heare her groaning out her soul, and taking her farewell of the world, and all her friends, and shee saith thus, My life is a burden, my children nothing, the land a hell to mee, *the glory is departed*: the death of my Husband, the losse of my Father, tenderer to me then he, I could have borne, might I but have injoyed Religion: Had I but bread and water, though I had made a hard shift for my selfe and my poore children, I should have been satisfied; but now speake unto mee no word of comfort, let me alone to dye, I have lived in *glory*, and I cannot live otherwise: and dying, she breathes out her soule and these words together, *The Arke, the Arke, the Glory, the Glory is departed*; and it was not a feminine passion, though that *Jeremiah* was made like a brasen Wall, yet he saith in one place, *his eyes wept in secret, and he could not weep enough*, *Jer. 9.1. Isaiah, Isa. 22.3.* cries out, *Let me alone, I will weep bitterly, I will not be comforted.* *David*, that had the heart of a Lion, yet sayes, *My flesh cries*; the word that is translated (*cries*) when as it is given to any thing but the voice, it signifieth bedewed cheekes, blubbered eyes, pale face, waisted spirits, yet all this was in *David*, because he was put from the house of God. Can you, can you (my beloved) love thele finnes that brings this losse? can you love your selves, who have done these sins? can you part with *Gods glory*, your *owne glory*, your defence too, and not be troubled? The sin for which God suffers Religion to be corrupted, and by which it is corrupted, are the greatest sins, because they are

D

against

*Jer. 13.17.*  
Si totus vertar  
in fletum, & ne-  
quaquam gutta  
sint lachryma-  
rum sed abun-  
dantia fluminis,  
non satis dignè  
flevero, Hieron.  
*ad locum.*  
*Psal. 84.2.*

Judg. 18. 23.

24.

against Gods Crowne and Glory; if these move not, what will? *Micah* could not let his Idols goe, but he cryed out; and can you let the Gospel go, and Christ goe, and not doe so much? *Jesus Christ*, who never shed a teare for all he suffered, wept, and could not speake for weeping, when the Gospel was departing; hee wept and said, *O that thou hadst knowne*, and hee could goe no farther: every word hee spake was uttered with a sigh, and pointed with a teare, and hee could goe no further then, *O that thou hadst knowne, at least in this thy day, the things which belong unto thy peace*: Shall the *thoughts* of it make Christ weep and not the *feeling* of it make you? Let me but set before you as in a vision, the state of soules when as the glory is gone, Religion is corrupted, Popery (which you feared) brought in, one soule lyes dying in its sinne, another gasping after comforts, a third possessed with legions of temptations, a fourth bleeding to death, and there is none to stanch the issue; the cure that is given worke then the disease; a sift looking on this side, and that, saying, *Who will give me of the waters of life?* O that one day of the Son of man might now be afforded; one Sermon, one instruction, one promise opened; but all in vaine, the *glory* is gone. And if this doe not melt you, yet let good *nature* move you, for when the glory is gone, your *defence* is gone; your workes shall be sleighted, your walls rased, your Armies discomfited, your name bee rotten and corrupted, your wives ravished, your children murdered, your houses plundered, and which shall lye upon you with the losse of all, and which is worst of all, that all this is come, because the *glory* hath not been regarded: If ever you would have the *glory* stay (my beloved) and have it returne from the threshold, into the midst of the Temple, it must bee by intreaty, and intreaty with teares; in *Ezek. 43. 10.* *If they be ashamed of all they have done, then shew them the forms*



forme of the house : And so I have done with that use.

Thirdly, if upon the *glory* there shall be a defence, be *use* not therefore *fearfull*, but *believe*; set downe this; Your purity is your safety. It is an ordinary word, *God defend*, when any danger or evill is foretold; God will not defend except you be a *glory*; He will defend when you are. What meane these trembling hands, and shaking knees, and discouraging words? all will come to nothing, the cause will be lost; what could you doe more if you had no defence? and what defence would you have, if this bee not enough, *God*? Shall hee that is on a *Rocke* feare underminings? There is nothing makes more *strong* then *faith*, because it makes Gods power mans; *I am able to doe all things through him that strengtheneth mee*; There is nothing makes more *weake* then *feare*, because it doth not onely put God from man, who is his Help; but sets God against man, as his enemy; the *promise* *armes* God, and girds him with strength; *faith* in the promise, brings God to the use of his armes, it faith unto him as *Dalilah* did unto *Samson*, *The Philistines are upon thee*, shew thy selfe, or (as God speaks in the Prophet) *pursue, and follow, and destroy*; so faith Faith, Now they are in armes. rout them, ruine them, now they have lift up their hands against thee. make an utter end of them; doe what thou canst, who canst do what thou wilt. It is worth your observation, the Israelites had never met with so many troubles in going to the land of *Canaan* had not their hearts been full of so many *doubts* and *feares*; *If you will not believe, you shall not be established*, Isa. 7. 9. Compare together the causes of your feare, and your defence; what are your enemies but creatures? your defence, God: *Man* is against you, *God* is for you: if so be they be *raine* you have a *covert*; if they be a *storme* you have a *rocke*; if so be they bee *heat*, you have a *tabernacle*: Shall the

*A Sermon preached at a late Fast*

Lion dread the Lamb, and the strong the weake, the Gyant the Pigmy?

Why busie you your selves about the thing belongs not to you? Look you to the *glory*, God will to your *defence* and safety. You must provide meanes, God will find successe; There is a *carelesnesse* of *faith*, as well as a *carelesnesse* of *security*, *Ezek. 28. 16.* it is promised they should *dwell safely*, and the same word *Isa. 32. 9.* is translated *carelesse*:

*Judg. 5. 8.*

*Why doe yee feare, O ye of little faith? who ever perished being innocent? what Church ever suffered while it retained it's glory? Ephesus* was delivered up, but they *lost their love* first, *Rev. 2.* there were *wars* in the gates of *Israel*, but there were *idols* first; where there is no dross to purge, God will not cast into the fire.

What doe you make of God, in thinking, that while you are about his work he will not defend you? but *unfaithfull*, in not keeping his promise; *unkinde*, to leave you, who are his Church and Spouse, unto the rage of men; *unjust*, to take part with the wicked adversaries against you; yea, *unnatural*, not to regard his owne glory and happinesse.

*Ob.*

But you will say, there are many oppositions in the way of reformation.

*Ans.*

*Isa. 48. 22.*

*Nub 57. 20.*

21.

I answer, else you needed no defence; the wicked will alwaies be like the raging sea, they will cast forth mire and dirt, when once God doth reduce, and bring his people back to such an estate of glory. Truth is brought into the world with pain, it's born in blood; there never was, nor never shall be a thorow Reformation without troubles, for the most are alwayes the worst, and will not indure it, *Act. 2 19, 20. Mal. 4. 1. &c.*

*Ob.*

*Ans.*

The meanes are very low.  
Marke my Text, *Hee will create on Mount Zion a defence*; and *creation* is out of nothing.

Our

Our finnes are many.

Ob.

But God will create, in Creation God hath no Partner; and hee useth this word here in this thing, that you may know he is moved onely by his owne will.

Ans.

But they suffer most who are for the glory.

Ob.

Ans. 1.

Many pretend they are for the *glory*, they are for *reformation*, or when they are but for *revenge*, or for some particular ends of their owne; as one turned Turke, that so he might be revenged on one that struck him, so many turne Christians, turne unto a good cause, that they may meet with them that did oppose them: *Jehu* said hee was for God, when hee was for his Crowne.

Secondly, if those who are for the glory *suffer*, their sufferings preserves the *glory*; suffering puts an *accent*, a note of observation, upon that for which it is, and saith, this is a practise, a truth to be stood for unto the death, in this there is a better thing then in life it selfe.

Ans. 2.

Thirdly, by the sufferings of some, there are many preserved from sufferings; for it is in Martyrdome as in punishment, *Pœna ad paucos, timor ad omnes*; many escape, because some feeble: in *Heb. 11.* they *stopped the mouths of Lions*; that is, as it may bee expounded by what we finde in the story of the Roman Empire, it was forbidden to put any more of the Christians to death, because (say they) they make nothing of death.

Ans. 3.

But when shall this be, that wee shall have this defence? when will the speares be broken into Flow-shares? when will the Lord arise and save?

Ob.

When you have the *glory*: and let me tell you this, you have made a *reformation* when you have made a *resolution*, if it be on good grounds. And I will prove it from Scripture too, *2 Chron. 30. 19. 20.* they were not sanctified according to the purification of the

Ans.

Sanctuary, who came up unto the Pasſover, but their heart was ſet to be ſo, and the Text ſaith, *God healed the Land.*

Fourthly, ſet on (I beſeech you) on the worke of Reformation; You may reforme things that are amiſſe, you have a Law of God for it, *Ezra. 5. 1.* they began to build the Temple; the decree of King *Darius* came after in *Chap. 6. 12.* You have a *Fundamental* law for it, a Law of Nature, it is for your defence; *upon all the glory there ſhall be a defence; Reformation* is your *Militia*, your *Army*, your *Bul-warks*, your all in all; but be ſure when you goe about *Reformation* you make it a *Glory*; the foundation of utter ruine is layde in, firſt Reformation commonly; or in reformation, *1 Chron. 15. 13.* there was but one circumſtance of perſon out of Order, and you ſee it coſt the life of *ſome*; it hindred the bringing home the Ark unto *all*; They look't into the Arke who were the perſons that ſhould not, *1 Sam. 16. 19.* and it coſt the lives of 50000. of them, more periſhed in that, then in the warre.

*Zephan. 1.* The Prophet comes in *Ioſiah* the *Reformers* time, and ſaith, he will pluck downe utterly, and the reaſon of it was becauſe there were the *Cheremims*, men that went in black to the heeles, in garments of more preciſeneſſe and holines than others, though their harts were not after Gods *Statutes*; there was ſomething left in Court and Country, and they brought all to nothing: that is very hardly changed afterwards, that paſſeth in reforming times; as the errors in the firſt concoction are not mended in the ſecond: the reaſon of the fall of the Houſe lies not ſo much in the ſtrength of the ſtorme, as becauſe the foundation was not layed well at firſt, *Mat. 7.* You know who it was that laid, when he brought in ſo many Popiſh things, hee intended but onely to bring things to the firſt, and Primitive Reformation,

Archiep. C.  
in Stati-on.



on, to King Edwards time, because there was then but a little step gone in many things from Popery; And if you would make a thorough Reformation, give me leave from the Scripture to propound some such things as not being observed, may hinder it.

First take heed of *Policy*; The Sichenites to get the Estates of the People would be circumcised: but you know it cost them their lives. *Policy* doth with Religion as *Amnon* did with *Tamar*, when it hath it's will of it, and serv'd it's turne, it thrusts it out of doores; *Ieroboam* to preserve his Kingdome set up the Calves; least the *Romans* should come in and take the City of *Jerusalem*, the Jewes would not receive the Gospell, but they lost both. *In schismatis remedium*; to prevent schisme, they would have one Bishop over the Ministers, and that brought in a Pope, for by the same reason there ought to bee one Minister over another, to keep them in Order, there ought to be one above al, to order al: To bring on the Heathen to Christianity, they thought it best in former times to have Feast dayes, and to give such names unto the things of the Gospell, as they gave unto their owne Worship, but it brought not the Heathen in, but Heathenisme. It is the greatest *policy* in the world to defend, and save a tottering State, and that is no way done so, as by thorough Reformation. *Policy* may be considered two wayes.

Gen. 34. 22.  
23. 25, 26.

Hieron.

\* Cum dim  
pro universa  
Græcia in Ma  
rathone  
quondam peri  
cliti essent, &c.  
Cirill. contra  
Iulian lib. 6.

1. Either as an Orderer or ranger of things into their proper place and season, and so Religion is subject unto *policy*, because they have both one end, the publike defence: or else

2. *Policy* may be considered as the Lord, and Religion as subordinate, and so it must not be subject to it, for Religion is supream, the end of all things. There is a naturall worship which depends on the nature of God, and that a man must doe though he dye presently, as a man must beleive, and a man must

must acknowledge God, though the point be at the brest, the dagger be at the heart: but there is secondly a worship of God, which onely doth arise from the will of God, *instituted Worship*, as Divines terme it, where the things are not good in themselves, but in order to Gods will, as there is nothing in the bread, nor in the Wine, but what is in ordinary bread, but as the Character of Gods institution comes on it. In things of this nature the rule is, I will have mercy and not sacrifice *Exod. 8. 26.* Moses professeth he would not sacrifice among the Egyptians, because they would stone him pretently, *1 Sam. 5. 12.* the Kingdome was established in *Dauids* hands; all things were at quiet, before he would bring in the Arke. *c. 6.* In tumultuous times it is dangerous to alter any thing in matters of Religion of this sort, more then needs, like the giving of a purge to one in a Feaver; it may perhaps bring death: for it both puts a new Title on the quarrell, and divides among the Friends too, and acquaintance of the cause; not to change, is not so much *policie* as *religion*; and Religion will never thrive the worse for it; the Gospell tells us there is a leavening time, wherein the leaven is put into the meale before such time as it is kneaded up: the sum is, *policy* must not make any thing hinder our *Confession*; *policy* may, and is a just ground, why men should forbear the *profession* of some things that are good; but that is the first thing.

2. Would you make a *thorough Reformation*, take heed to the *Lawes*; whence is it that there are so many *Non-Residents*, that doe not feed but starve the Flock? we have a Law for it: whence is it that men are forced to prophane the Lords Supper, and to eat and drinke their owne damnation? But because you have a Law, that men of fixteene yeares of Age must come to the Sacrament: A Law like the Spaniards Practice, who forced the Indians into the Ri-

ver

ver to be baptised and then cut their throats; a lesse evill then this drinking of damnation; whence came it that the ceremonies grew to be like clouds, so many were introduc't, that the *glory* could not bee seene; but because there was a Law of retaining such, as were among the Papists *apt to stirre up the dull minds of man to the remembrance of his duie, by some notable signification*, whereby he might bee edified, as you may finde it in the Booke of Common Prayer. Take heed unto the *Lawes*, (I had almost said, if I might crave pardon for the word) take heed what *Lawes* you *make* in matters of Religion; for if the thing should fall out to be evill (as what man is there that erres not) when once it is a Law, it will be followed; *Hos. 5. 11. they willingly followed the commandement of worshipping the Calves; the counsels of Jeroboam and his perswasions prevailed much, but the statutes of Omri found no op-* Micah 6. 16.

position. Suppose the thing bee good, a *Law*, will bee a *Ne plus ultra*, beyond which men will not goe, and so it may either hinder, or make a future reformation harder. Not to be contented to doe what is injoynd by men of wisedome, that will bee accounted *unquietnesse* of spirit at the best; and to goe any further then the Law, will bee esteemed *pride*, if not *disobedience*. *Moses* gave the Law of Divorce, and you shall finde that men stucke so unto that, that Christs interpretation of it would not passe: yet that you may not be mistaken, consider that the things of Religion are of severall sorts: First some are such as consist in *indivisibili*, which admit of no variation, such as are knowne to all Saints in one degree or another, such in which there is no possibility of alteration afterward; let mee adde unto this, such as the common light of all Christians reacheth un-

to, as the *observation of the Sabbath, the Law, &c.* and divers other things; and let me adde unto that, such things as doe *immediately and properly* concerne the Weale publike: these ought to be established; there should be such Rules for these, as all men should goe by. But there are some other things in religion, wherof a *good and godly* man may have no knowledge; the knowledge whereof is rather a *priviledge* unto some, then a *propriety* unto all Saints: *Rom. 14.* the Text saith there expressly, that these were to be received into the Church, who held for Jewish Ceremonies at that time lawfull, (I say, *at that time*) though they held them not necessary for salvation: In things of this nature God is tender, and man should be so too, and yet the weale publike not be hindered.

Thirdly, in Reformation doe not make *reason* your *rule*, nor *line* you goe by; it is the *line* of all the Papists: God (say they) hath not lesse care of his Church in the New, then he had in the Old Testament; *there* he gave them one high Priest, who should infallibly determine all controversies; and therefore *now* there should be one Bishop, who should have the same light and power. You shall never read in Scripture where any man walkt after the imaginations of his owne heart, but by and by you shall read he did doe wickedly; In the point of worship of God the Text saith clearly, *Exod. 20. 4.* thou shalt not make *unto thy selfe*, that is, by thy owne wit, any thing which may as an *image* be like to what God hath appointed, as an image is to the person; any thing which may keep God in mind, or keep or stirre up affection to him, as a picture doth to him it represents; nay it reacheth further then that; the greatest reason in the world of any obedience is Gods nature: if he be God that gives



gives being to all things, all things must depend on him by faith; if all things come from him, all things must returne to him as the utmost end; hee ought to be served with all a man hath, because all a man hath is from him. This the nature of God teacheth a man; but the *nature* of God is not the reason, but his *will* is the reason of his *outward* worship: it doth not follow, if God be God hee must be served with Sacraments, or *such* Ministers, but because he hath set it downe and appointed it: the second Commandement doth forbid not onely reason, but all divine reason, that is not sanctified by institution in the worship of God: I say not onely all *humane*, but all *divine*: Reason may be considered two wayes; first, as it is a disposer and placer of all things in their order, and so it belongs to all knowledge and science: secondly, as it imports a Principle of doing any thing, and so Gods outward worship, hath no ground in any reason, but Gods will.

Fourthly, if you would make a thorow Reformation, looke unto the *Ministry*; if an Angel fall from heaven, he will sweepe many together with him: your owne experience hath taught you, that no place hath yeelded such stubbornnesse in superstition, so much disobedience and rebellion as those, where the Minister hath either been blinde or profane: the onely Rule of Reformation is the word of God: What (I beseech you) will you doe with that in the worship of God, which will not bring your soules to heaven, but perisheth in the use, as in *Col. 2. 22*. And that will never bring you to heaven that never came from heaven; for there is no effect of a greater power, or of another nature then the cause; If so be that Christ hath only told you thus in the generall, You shall have *government*,

but not told you what *government*, he hath not left himselfe the Crowne on his head, but put it upon yours : Be you Judges, whether is he greater that saith, *I will have this to be done*, or he that hath power to say, *I will have it done this way or no way, you shall have it done as I please.*

Neb. 4. 13. 17

Lastly, would you have Reformation? begin then to reforme your selves ; God would not have *David* build his Temple, because he had had his hands in blood ; that is, he had shed the bloud of *Uriah* : For otherwile in the building of the second Temple they might fight and build, use the Trowell and the Sword together : there was none might work at the Tabernacle, but he that had a *Spirit*, *Exod* 35. 30. what have *Tobias*'s and *Sanballat*'s to doe with such kind of things as these? Certainly that will be accounted but *Policy*, which is done in *Religion* by men who are not *holy* in their conuersation : you have motive enough to this within my Text, your *lives* lye on it, for without this you shall have no *defence* ; your way unto *glory* lyes in it, for without it, it will not be *glory*, that is, it will not make you glorious in the eyes of God. I shut up all with a word of exhortation.

Ps 5.

Lastly lift up prayers unto God, that hee would make us a *glory*, that so he may be our *defence* : there is that in the Text, that would make a dumbe man speake, and that would worke a heart in him who hath no minde to pray ; the very mention of it is *alluring*, *glory*, and a *defence* ; Heaven and safety, God and all in the world : the words *upon the glory there shall be a defence*, are not so much declaratory, as promisory ; they have bound God so fast he cannot goe backe : there is nothing doth prevaile with God so much as Prayer that is for Reformation : in the eighteenth of *Luke*, *I will goe and give him his desire,*

desire, lest hee trouble mee, the Word that is used there by the Evangelist is *ὀφθαλμὸς*, and *ὀφθαλμὸς* Budæus in signifieth a *blacke eye*, or a *marke in the face*; Pandect. looke as this reports that a man hath overcome one, with whom hee either fought or wrestled, so it will bring such a blot on God, as hee shall never wipe out, if your poore prayers should bee turned into your owne bo-  
somes; that Prayer for Reformation, obtaines as soone as ever it is made: and you have a Scripture for that in the booke of *Daniel*, as soone as ever, in *Daniel 9. 23.* *At the beginning of thy supplication, the commandement came forth, and I am come to shew thee, that thou art greatly beloved:* Hee that will not pray for *glorie* hath no *grace*; Hee that will not pray for a *defence*; hee hath no *nature* alive in him; he that when hee is promised hee shall have, will not aske, despiseth; nay hee doth worse then that, hee incenseth God unto the greatest wrath against him. Take up therefore the words God hath taught you, and speake unto him, *Isa. 2. 17.* *Lord spare thy people, and give them not to bee a reproach, why should thy enemies say, Where is their God? Where is thy bowels and thy truth, thy goodnesse and thy power, are they not for everlasting?*

To conclude all, say unto God in Prayer, and powre it forth with teares, what *Ruth* did unto her Mother-in-Law, when shee bid her goe away; *Where thou goest I will goe, and where thou livest I will live, where thou dyest I will bee buried:* So say to God; Lord, if thou wilt take away Religion, and the Gospel, then first take us away; If thou wilt have thy name blot-

ted out from under heaven, first begin with  
ours; Life will not bee worth the having,  
when wee may not live with thee in *glory*. I  
will assure you this, and it is in the words of  
my Text, if so bee you will bee so set as you  
will have *glory*, you shall have *defence*, you  
shall bee Gods *glory*, and God will  
be your *shelter*, for upon all the *glory*  
there shall be a  
*defence*.

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F I N I S.

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